

R. 3.821.

T H E  
True Time of Keeping  
St. Matthias's Day  
I N  
LEAP-YEARS,

Further shewn  
In a second familiar Conference be-  
tween a *Church Man* and a *Dissenter*.

Wherein is inserted  
Arch-Bishop *Sancroft*'s Order con-  
cerning the Time of Keeping the  
same, *A. D. 1684.* with a Vindi-  
cation thereof.

To which is added, an  
A P P E N D I X,  
Containing *Collections* out of *Brevia-  
ries*, *Missals*, and other Books on this  
Subject.

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and *J. Holland* in *St Paul's Church-Yard*, and  
*J. Bowyer* and *T. Baker* in *Ludgate-Street*.

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Price Three Pence.



## The P R E F A C E.

Since, at the Request of a particular Friend, I permitted the Appendix to the Rule for finding EASTER in the Book of Common-Prayer explain'd and vindicated, to see the Light before the Tract itself, and since I am upon a more serious and careful observing of the Calendar of the present Book of Common-Prayer (which, contrary to the Usage of this Church, before the last Revision thereof in 1661, has made the 29th of February the Intercalary Day, by appointing Lessons for it as on other Days,) perfectly convinced that we are oblig'd by the Act of Uniformity, (which has establish'd the said Calendar in the present Liturgy,) agreeably to A. Bp. Sancroft's Order, to keep it on the 24th, as well in Common Years as in Leap-Years: I have suffer'd this second Appendix on the same Subject to come out also before the Tract itself.

I have no other Aim now in publishing these Collections than I first had in making them, viz. The preventing the like Confusion the next Year, as happen'd in the Year 1708, when some of the Clergy relying upon the Authority of the Oxford Almanack, kept it on the 25th; and others following the Calendar, kept it on the 24th.

I hope I shall not be censur'd for changing my Opinion so soon, since I have therein acted

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## The P R E F A C E.

in Conformity to the Rules of Honesty and Sincerity ; and have made all the best I could to undeceive, by this second Appendix, such as might probably have been influenc'd by the Authorities produc'd in my First.

Among other Reasons which have retarded the Publication of this Appendix, one was the hope of getting A. Bp. ~~Sancroft~~'s larger Order concerning St. Matthias's Day, which some Friends have told me they have formerly seen hanging up in Churches ; but I have not been yet able to procure it, and am inclin'd to think, that that larger Order was no other than The Order of K. Charles II. in Council concerning the fix'd Times, which he had thought fit to appoint for Touching those who had the King's Evil, because one of these Orders which has been communicated to me has this Title, Additionals to be affix'd to His Majesties Order in Council, &c.

N. B. I have since seen one of these Orders, with the Title of Additionals, &c. at the Bottom of the Order of K. Charles II. &c. hanging up in the Parish-Church of St. Bartholomew the Less London.

I humbly submit what I have here offer'd to the Wisdom of my Superiors and leave it to their Consideration, whether the Preventing such a Disformity in the keeping this Festival, the next Leap-Year as happen'd the last, may not deserve some Public Order and Direction to the Almanack Makers, as well concerning the placing the Feast of St. Matthias at the Intercalary Day. June 11, 1711.

THE

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**T H E**

**True Time of Keeping**

**St. Matthias's Day,**

**In Leap-Years,**

Further shewn in a second familiar *Confer-*  
*ence between a Church-Man and a Dissenter.*

**D.** **N**eighbour, I am mighty glad I  
have met with you ; I have  
something to shew you on the  
Subject of our last *Conference*, if you are  
at Leisure.

**C.** Yes, Sir, with all my Heart ; pray,  
What is it ?

**D.** It is the late *Arch-Bishop Sancroft's*  
*Order concerning the Keeping St. Matthias's*  
*Day, in the Year 1684.*

**C.** Pray, Sir, be pleas'd to step to my  
House, and oblige me with a Sight of it.

**D.** Sir, I will follow you.

**B.**

**C.** Now,

## II.

C. Now, Sir, let me hear what the Arch-Bishop says on this Subject, because it will be of Weight with me, since he was skill'd in this sort of Learning, and (as we are told) (1) was principally concern'd in preparing the *Kalendar*, at the last Revisal of the *Book of Common-Prayer* in 1661.

D. It is as follows:

All Parsons, Vicars, and Curates, are hereby requir'd to take notice, That the Feast of St. Matthias is to be celebrated (not upon the 25th of February, as the common Almanacks boldly and erroneously set it;) but upon the 24th of February for ever, whether it be Leap Year or not, as the *Kalendar* in the *Liturgie*, confirm'd by the *Act of Uniformity*, appoints and enjoyns.

Given at Lambeth House. Febr. 5. A. D. 1683.

W. Cant.

Now what have you to say to this? You see the good Arch Bishop says exprefly, That the *Kalendar* in the *Liturgie*, confirm'd by the *Act of Uniformity*, appoints and enjoyns St. Matthias's Day to be kept for ever, whether it be Leap Year or not, on Febr. 24.

C. I must indeed confess, that upon considering this Point again, since our last

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(1) See Mr. Isaac Walton's *Life of Bishop Sanderson*, sheet 1. 5.

Conference, I am of Opinion that we are obliged, by virtue of the *Act of Uniformity*, which has establish'd our present *Book of Common-Prayer*, to keep the *Feast of St. Matthias*, as the *Arch-Bishop* says, on *February 24th*, as well in *Leap-Years*, as in *Common Years*: tho' I must freely own to you, that therein we act contrary to *Ancient Usage*.

*D.* Pray, What greater Light have you receiv'd, since our last Conference, that you have so chang'd your Opinion as to this Point?

*C.* The Changing my Opinion, as to this Point, is owing to a careful Observing of the *Kalendar*, in the present *Common-Prayer Book*, which is establish'd by the *Act of Uniformity*, and comparing it with the *Edi-*  
*tions* of it before its *Revisal* in 1661.

*D.* Why, Pray where lies the Diffe-  
rence?

*C.* It lies in this, that in all the *Edi-*  
*tions* of it since 1661, the 29th Day of *February* is mention'd, and *Lessons* appointed to be read, on that as well as on other Days; and for *February 24th*, which in *Common Years*, is indisputably *St. Matthias Day*, there are no *First Lessons* appointed there, but they are to be taken from amongst the *Lessons proper for Holydays*; and for *Februa-*  
*ry 24th* in *Leap-Years*, there are no *Lessons proper for Holydays*.

the 25th, there are *Lessons* appointed as for other Days ; whereas, in all the Editions of the *Common-Prayer-Books* before, its *Revisal* in 1661, there were only 28 Days in *February*, and as I before recited to you, from *Dr. Nichols's* excellent *Comment* on the *Book of Common-Prayer* ; (1) there was this *Rubrick* put into the *Book of Common-Prayer*, which was compiled in the *First Year of the Reign of King Edward VI. A. D. 1549*, and kept in after it was revis'd in 1552, that People might have a Direction how to perform Divine Worship in the Month of *February*, in *Leap-Years*, when that Month had a *Day* more than it usually had in *Common Years*.

D. Well, What says this *Rubrick* ?

C. It is in these Words : ' *This is also to be noted concerning Leap-Year, that the 25th of February, which, in Leap-Year is counted for two Days, alter neither Psalm nor Lesson, but the same Psalms and Lessons, which be said the first Day, shall also serve for the second* : But, when upon the *Accession* of *Queen Elizabeth* to the *Crown*; the *Book of Common-Prayer* came to be revis'd, another *Rubrick* was substituted in the room of this, which

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(1) See *The True Time of Keeping* *St. Matthias's Day in Leap Years*, shewn in a *Conference between a Church-Man and a Dissenter*, p. 6.

which was continued in the several Editions of the Common-Prayer, 'till it was expunged in 1661.

D. Pray, Sir, be so kind as to read it.

C. It is this: 'When the Years of our Lord may be divided into four even Parts, which is every Fourth Year, then the Sunday Letter leapeth, and that Year the Psalms and Lessons, which serve for the 23 Day of February, shall be read again the Day following, except it be Sunday, which hath proper Lessons of the Old Testament, appointed in the Table serving to that Purpose.'

D. But pray how comes it to pass that there is so great a difference between these two Rubricks?

C. I will tell you: The *Revisers* of the Book of Common-Prayer, at the beginning of Queen Elizabeth's Reign, finding that a *Mistake* was committed in the Rubrick of King Edward's Books, *viz.* By placing the *Intercalary Day* wrong, (as Dr. Nichols justly observes in the Note I read to you at our last Conference out of his excellent Comment on the Book of Common-Prayer, (1) *viz.* between the 24th and 25th of February, thereby making two 25th Days of that Month in Leap-Years. I say the *Revisers* of the Com-

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(1) See *The True Time of Keeping St. Matthias's Day in Leap-Years, &c.* p. 5.

mon-Prayer, at the beginning of Queen Elizabeth's Reign, observing this Mistake in the Rubrick of K. Edward's Books, corrected it in that, which, as I said before, continued therein till the Year 1661, by placing, as Dr. Nichols says, ' The Intercalary Day not as by K. Edward's Books, between the 24th and 25th, thereby making two 25ths; but after the 23d, and before the 25th, making two 24ths. Days, as the old Romans us'd to do; so that (as the Dr. adds) this Rubrick gives us to understand which of these two 24ths, St. Matthias's Day is to be observ'd upon; for if the Lessons of the 23d were to be read upon the first 24th Day in Leap-Year, then that Day could not be St. Matthias's; for the first Lesson appointed for St. Matthias's was Wisd. n XIX. But the first Lesson for the 23d of Febr. was Deut. II. Therefore, (as the Dr. goes on) 'tis plain, that according to the old Common-Prayer-Book, St. Matthias must not be celebrated upon the Intercalary Day, or the first 24th, but upon the Day after the Intercalary, that is, the second 24th, or what we commonly call the 25th.

D. Well, but it seems you are now of another Opinion than Dr. Nichols and Dr. Wallis, notwithstanding the great Characters you have given them.

C. I

C. I am so, 'tis true, and for the Reasons I have given you ; tho', nevertheless, I still think that we act herein contrary to *Ancient Usage*.

D. Pray, How came this to pass ? Why is such a *strange Deviation* from *Ancient Usage* suffer'd in your *Church*, which you on all Occasions, boast to be so *Primitive* in its *Doctrine, Worship and Discipline* ?

C. I cannot think that this happen'd thro' *Inadvertency*, as Dr. *Wallis* has suggested, (1) but rather *Designedly*, in *condescension* to *Vulgar Capacities*.

D. What Reason have you for thinking so ?  
C. My Reason is, because those that had the *Revising* of the *Kalendar* committed to them at that Time, were very well skill'd in this sort of Learning, (2) and consequently

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(1) See *The Advertisement* before his *Letter* to *Bp. Fell*, in the *True Time* of keeping *St. Matthias's Day* in *Leap-Years*, &c. p. 9.

(2) N. B. Mr. *Isaac Walton* in his *Life of Bishop Sanderson*, l. 5. says that *A. B. Sancroft* was principally concern'd in *Revising the Calendar*, and his Knowledge in this sort of Learning, is too evident to be insisted on: The other was *Dr. Pell*, who has sufficiently shewn to the *World* his skill in *Mathematical* and *Calendar Learning*, by his *Idea of Mathematics*, containing an *Account of Geometry, Algebra, Arithmetic, and Logarithmotechuy* [ in the *Philosophical Collections*, No. 5. p. 22.] and the *Vindication* thereof

## 8. The True Time of Keeping

quently were very well appriz'd of this Deviation at that Time.

D. I know not how well they were skill'd in this sort of Learning, but I am sure there are many Mistakes in the *Kalend*-  
*dar*,

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of against the Exceptions of Mercennus, *ibid.* p. 137. See Mr. Lowthorp's *Abridgment of the Philosophical Transactions*, Vol. 1. p. 1. &c.] and the *Introduction to Algebra*, *Translated out of High Dutch into English*, by Tho. Branker, M. A. much alter'd and amended by him, with the Addition of, *A Table of such odd Numbers as are less than One Hundred Thousand*, shewing those that are incompos'd, and resolving the rest into their Factor or Coefficient. [See Lowthorp's *Abridgment of the Philosoph. Transact.* Vol. 1. p. 117. No. 12.] but especially by that ingenious Tract of his entitled, *Easter not mistim'd*; *A Letter written out of the Country to a Friend in London*, concerning Easter Day, 4<sup>th</sup> 1664, when the Rule was first accus'd of being *False*. As to Dr. Pell's concern in *Revising the Calendar* in 1661 take this following Passage out of the *Register of the Convocation then assembled*, published in *Synodus Anglicana*, p. 89. *Sessione XXXVII.* *Die Jovis, 5. die Mensis Decembris inter Horas 8 & 10 ante Meridiem ejus diei, &c.* Magister Pell introduxit *Calendarium Libro publicarum Precum annexendum*, & post Inspectionem ejusdem dictus Reverendus Pater *Præsidens anteditus de & cum Consensu Confratrum suorum refulit*, & commisit *Examinationem & Revisionem* ejusdem Domino Episcopo Carliolen. For a further Proof of A. B. Sancroft's and Dr. Pell's Knowledge in the *Calendar Learning*, it may be observ'd, that they were both *Chaplains* at that Time to the Learned Dr. Cosin, *Bp. of Durham*, whose

den, and especially in the placing the *Golden Numbers*, of which Dr. Wallis, in his Letter to *Bp. Fell*, has given several remarkable Instances. (1)

C. I grant there are so ; but yet this does not prove that the *Revisers* of the *Calendar* were not skill'd in this sort of Learning ; because the *Mistakes* that are there, are probably most of them the *Printers* *Mistakes*, who have extremely deviated from the *Original Copy* of the *Book of Common-Prayer* in the *late Editions* of it, as I cou'd shew you by a-bundance of Instances ; and even Dr. *Wallis*

**C. H. OWNS**

whose Skill in this Way must be granted by any one that looks into his *Devotions*, and more especially his Learned *Tract on the Liturgy*, which Dr. Nichols has lately publish'd, at the end of his *Comment on the Book of Common-Prayer*; from his assisting as he did, not only in this *Convocation*, but even at the *Savoy Conference*, and Mr. Baxter has given a sufficient Commendation of him on this Account, [See *Baxter's Life*, fol. p. and *Calamy's Abridgment of it*, p. ] It must be consider'd further, that the *Tables and Rules for Moveable and Immoveable Feasts, together with the Days of Fasting and Abstinence thro' the whole Year*, were inserted into the *Liturgy* then from his *Devotions*. As to the *Bp. of Carlisle*, Dr. Stern, afterwards *A. B. of York*, his Skill this Way, I cannot as yet give any particular proof.

(1) See *The True Time of Keeping St. Matthias's Day in Leap-Years, &c.* p. 36.

10 *The True Time of Keeping*

owns as much ; and as to the Mistakes, that are in the Original Copy ; they are not of any great Moment, so that we may truly say of our present Book of Common-Prayer, as the Preface of it says of the former one, before the Revisal thereof, viz. ' That it does not contain in it any thing contrary to the Word of God, or to sound Doctrine, or which a Godly Man may not with a good Conscience submit unto, or which is not fairly defensible against any that shall oppose the same, if it shall be allow'd such just and favourable Construction, as in common Equity ought to be allow'd to all Humane Writings.'

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APPEN-

## APPENDIX.

I Have rather chose to give the following Testimonies here altogether, than to mention them in the Conference:

1. *Micrologus*, an antient Writer of Church-Affairs in the XI. Century, in his *Treatise de Ecclesiasticis Observationibus*, c. 47. in the *Magna Bibliotheca Patrum veterum*, fol. Paris 1654. Tom. X. p. 159. has this Passage: *In Bissextili Anno Nativitatem S. Mathiae Apostoli columus in illâ die, que Vigiliam ejus proxime sequitur, non in alterâ que prope Bisextum eo Anno in eodem Calendario iteratur.*

This Rubrick seems to appoint St. Matthias's Day to be kept in Leap-Years on Febr. 24. agreeable to that of the 1 and 2 Book of Edward VI. tho' the Roman Church seem always to appoint it on the 25th.

2. *Willem Durandus* in his *Rationale Divinorum Officiorum cum Notis Johannis Belethi*, 4to. Venet. 1599. Lib. VIII. Cap. 3. having in Sect. 17. shewn the nature of the Bissextile, proceeds in Sect. 18. to shew how it must be plac'd in the Calendar. His words are as follows: *In quo loco Calendarij poni debeat illa Dies, his versibus continetur.*

*Bisextum Sexta Martis renovere Calende.  
Posteriore Die celebrantur festa Mathiae.*

hoc est dicere quod in illâ Literâ ubi dicitur in Calendario 6 Calen. Marij dicitur poni Dies Bissextilis, & tunc statim sive sedemus duobus diebus super illa litera, & festum Sancti Mathai [Mathiae] quod deberet illâ die celebrari, celebratur tantum in sequenti: ita tamen quod inter ipsum Festum & vigiliam nullum sit medium [extra de verborum signi. quæsivit, non interest tamen utrum ipsum festum in prima vel in secunda die prædictarum duarum celebretur, sed Regionis in hoc consuetudo servetur.

This Durandus was a celebrated Ecclesiastical Writer in the XIII. Century, born at Puimoisson in the Diocese of Riez, in Provence, and wrote several Learned Treatises in the Civil Law: [See Morery's Dictionary.]

This Reference of Extra de Verborum Signi. quæsivit, denotes the Extravagantes, which are some Additionals to Pope Clement the Fifth's Decretals, publish'd in the Corpus Juris Canonici, so called, because not being digested into Order, they were not accounted part of the Canon Law, tho' they were permitted to be printed with it, and this is the first Book in which I have met with these Verses, which are very positive and express as to the Time of Keeping St. Matthias's Day in Leap-Years; and I have found 'em frequently cited on this Subject as in the Preces Private: Sir George Whartons's Almanack for the Year 1660. Mr. Booker's Tractatus Paschalis: The Julian and Gregorian Year, or the difference betwixt the Old and New Style, &c.

3. In the Portiforium seu Breviarium ad Usum Ecclesie Sarisburiensis, &c. 2 Vol. 4to Lond. 1553. in the Calendar before the 2d Vol.

Vol. in which the *Golden Numbers* are plac'd in the same Order as in ours, and against f. VI. Cal. [which is Febr. 24.] *Matthiæ Apostoli.* is this Note: *Si Bissextilus fuerit, Quartâ Die a Cathedrâ Sancti Petri inclusivè fiat Festum Sancti Mathiae & F. Litera bis numeretur.*

It is plain, that by *this Rule*, (which Dr. *Nichols* says is laid down in all the old *Missals secundum Usum Sarum*, which were us'd here in *England* before the *Reformation*.) *St. Matthias's Day* was appointed to be kept on *Febr. 25th* in *Leap-Years*, the *Cathedra Sancti Petri* being set in all the *Calendars* of the *Missals*, &c. that I have seen, against the *VIII Cal.* and the *Letter D* (or the *22d Day*) as it is particularly in that which is at the end of the *Kalendarium Gregorianum Perpetuum*, publish'd by *Order of Pope Gregory XIII.* and printed at *Paris* in *1583.* 8vo with the *Priviledge* of the said *Pope Gregory XIII.* and *Henry III. King of France.*

4. In a *Calendar* at the end of the *Kalendarium Gregorianum Perpetuum* mention'd above, which has 6 *Columns*, viz. 1. of *Epacts*, 2. *Dominical Letters*, 3. *Kalends*, &c. 4. *Days of the Month*, 5. *Saints Names*; at the bottom of *Februari* is this *Rubrick* in *Red*:  
*In Anno Bissextili Februarius est dierum 29 & festum S. Matthiæ celebratur 25 Februarij, & bis dicitur sexto Kalendas, id est die 24 & die 25, & Litera Dominicalis quæ Assumpta*  
*erat* fuit

fit in Mensa Januario, mutatur in Prece-  
denter que est. g. & ceter.

The same Rubrick is in 4 Missals, which I have  
seen Printed at Antwerp in 1585, 1631 and 1695. 4to.  
and 1657, 8vo and a Breviary in French a Paris  
1668. 8vo. and clearly shews Pope Gregory's Sense  
on this Point.

5. In the Preces Privorata, in Studio sum  
Gratiam collecta & Regia Authoritate approbata  
& quibusdam in locis etiam aucta, 1573. 160.  
when mention is made of an Intercalated  
Day every 4th Year, 'tis added, *Qui dies ita  
inserendus est in Anno Bissexti: ut in fine Mensis  
Feb. viz. 6o Cal. ff. bis numeretur: Quâ Ra-  
tione singulis Annis Bissextilibus Feb. uno die  
augetur: Et tum quidem prima ex duabus  
illis Anni Literis Dominicalibus servit usque  
ad Diem 24 Feb. secunda verò inde usq; ad  
Anni Finem.* And soon after follow these  
Verses :

*Bissexturn Sexta Martis tenuere Calenda,  
Posteriore Die celebrantur Festa Mathiae.*

This was publish'd at the beginning of Queen  
Elizabeth's Reign, for the Use of Young Students; and  
as an Improvement of the Orarium, publish'd in the  
Reign of K. Henry VII.

6. In a Primer or Office of the blessed Virgin  
Mary in Latin and English, 120 Antwerp,  
1599. at the bottom of February is this  
Rubrick. *When it is Leap-Year February  
hath*

bath 29 Days, and the Feast of St. Matthias is celebrated the 25th Day, and then the Dominical Letter, which began to be used in January, is changed into the Letter next going before; as if in January the Dominical Letter were **B**, it is changed into the Letter next before, which is **C**; and at the latter end, amongst the *Hymns* there are these Words: *The Ana* [viz. *Antiphona*,] or *Anthem* on the *Feast* of St. Matthias the *Apostle*, on the 24th or 25th of February, which plainly shews that in *Leap-Years* it was to be kept on the 25th.

7. In a *Missal* 4to *Antwerp* 1631. in some *Rubrics* before the *Calendar* relating to the *Dominical Letter*, after it is said, If there be but one, it is a *Common Year*; and if two, a *Bissextile*: It is added, *& sunt superior Litera Dominicam Diem ostendit in Kalendario a principio Anni usq; ad Festum S. Mathiae Apostoli: inferior autem ab hoc Festo usq; ad finem Anni.* And afterwards speaking of the *Method* of finding out the *Moveable Feasts*, it is said, *Sive antiquâ sive novâ Tabula Paschali utemur, invenienda sunt omnia Festa Mobilia in annis Bissextilibus per Literam Dominicalem Posteriorem quā nimirum currit post Festum S. Mathiae Apostoli, ne scilicet ambigamus utra duarum litterarum pro hoc aut illo Feste indagando accipienda*

enda sit ita tamen ut Septuagesima & Diei Cinerum inventa in Januario aut Februario addatur unus Dies, Quod ideo sit quia ante Diem S. Matthiae currit prior Litera Dominicalis qua in Calendario Posteriorem semper sequitur: post Festum autem S. Mathiae in Februario licet posterior Litera currat additur tamen tunc dies intercalaris, ita ut dies 24 Februarii dicatur 25, & dies 25 dicatur 26 &c.

The same Rubrick is in a Breviarium Romanum, 2 Vol. 8vo Paris 1636. & Antwerp 4to 1615 and 1625.

8. Dr. Mocket in his *Doctrina & Politia Ecclesiae Anglicanae*, &c. 4to 1617. in pag. 161. which bears the Title of *De Anno & Partibus ejus* says, *Quare in Anno Quarto legendum est in Fine Mensis Februarij*, vide licet 25 die in Sede Literæ F. bis ~~Mat~~ ~~Mat.~~ ut sextus dies Calendarum [inde Nomen Anno Bissexto vel Bissextili] bis nominetur, propter diem illum Quarto quoque Anno ibidem instrendum; unde prima ex duabus illius Anni Literis Dom. servit ad Diem 24 Feb: secunda ad Anni Finem.

This Dr. Mocket was Warden of All Soul's Coll. in the University of Oxford, and Chaplain to A. Bp. Abbot, by whose Countenance and Encouragement he published this *Politia*, which, (as Dr. Heylin says) in

in his *Cyprianus Anglicus, or Life of A. B. Laud*, pag. 70. Ann. Dom. 1617. (tho' it was soon after Burnt for Reasons which the Dr. there gives) was publish'd in a pious Zeal, for gaining Honour to the Church of England among Foreign Nations, and (as the Dr. owns) did give no small Reputation to it beyond the Seas. This *Politia* contains the Liturgy of the Church of England, the Publick Catechisms, the Thirty Nine Articles, the Book of Ordination of Bishops, Priests, and Deacons, and many Doctrinal Points, extracted out of the Book of Homilies; together with Bp. Jewels's *Apology*, Dean Nowel's *Catechism*, and his own *Politia*, which was afterwards reprinted in 8vo. with some Pieces writ by Dr. Zouch.

9. In a *Common-Prayer-Book* in the Bodleian Library at Oxford, printed in fol. 1627. Lond. in which the Golden Numbers are plac'd in a different Manner than usually, viz. 4 Days higher as in *March*, XIX. is set against the 1 Day, VIII. against 2, XVI. against 4, &c. as they are in the *Common-Prayer for the Use of the Church of Scotland*, fol. 1637. there is this Note in Writing at the Bottom of the Month of February.  
 In the Leap-Year the Increasing Day is put into February, between the 23d and 24th Day: For St. Matthias Day is always accounted the Sixth Day before the Cal. of *March*, and by this means St. Matthias's Day is made the 25th Day of Febr. in a Leap-Year.

10. George Meriton, Gent. in his *Nomenclatura Clericalis*, or, *The Young Clerk's Vocabulary*, 8vo. 1685. in Sect. 5. amongst the *Feast Days*, making mention of *St. Matthias's Day*, adds, *This is always the 24th Day of February, unless it be Leap-Year, and then it is the Five and Twentieth.*

11. Mr. Booker in his *Tractatus Paschalis*, or, *A Discourse concerning the Holy Feast of Easter; its Original, with Rules and Tables for the finding thereof, with the other Moveable Feasts throughout the Year, in both Accompts, viz. according to the English Accompt, or the Old Stile, and the Roman, Gregorian, or New-Stile, used in Foreign Parts for ever*, 8vo. 1664. p. 12, 13. speaking of the supernumerary 6 Hours, which *Julius Cesar* observ'd in the Year, which every 4th Year made a *Day*, says, that he added it to February, because it is the shortest Month, and according to the Ancients, and our Church Accompt, the last Month, and this Day is put in the 25th of February, in the Leap-Year, or every 4th Year, and from thence the Hebdomatical or Week-Day Letters receive a Change; and the Letter *F* is twice repeated, and *St. Matthias Day* is observ'd on the latter *F*, whereas, in the Common Year, it is on the 24th of February, against which the Letter *F* always stands in the Calendar. To which

which purpose there is an old Verse: Bissex-tum Sextæ, &c. [cited as above in Sect. 2. in the Extract from Durandus] so that we may observe the Julian Year is two-fold, Common of 365 Days and Bissextile or Leap Year of 366 Days, and it is called Bissextile of Bis and Sex, because the Sixth Calends of March is twice repeated, and this 6th Calends of March, is always the 25th Day of February; and in the Leap-Year, the 24th and 25th Day of February are counted but as one Day, viz. the 6th Calends of March, and the Dominical Letter, which was in January and all February before that Day, is changed into the preceding Alphabetical Letter, as this Year 1664 being Leap Year, the Dominical Letter in the English Account in January was C, and so is all January and February; but the next Sunday after St. Matthias's Day being the 28th of February it is changed into B, and so serves for Sunday Letter all the Year following; and yet the Letter A ends the Year and begins the Year, and thus it doth every Year; So then February may be call'd Mensis Intercalaris, and the 25th Day thereof Dies Intercalaris.

12. Mr. Collier in his *Historical Dictionary* in the Article *Calendar*, speaking of the Bissextile, says, *The Intercalary Day was to be inserted in the Month of February, after the*

24th of that Month, which the Romans, according to their way of Counting, call'd the 6th of the Calends, and hence came the Word Bissextile, because they said twice Sexto Calendas; and in his Supplement, under the Article Bissextile, he more largely explains himself, saying, That Julius Cæsar having observ'd that the Sun perform'd his Annual Revolution in 365 Days and 6 Hours or thereabouts, he order'd a Day to be added every Fourth Year, calling it by the Name of Bissextilis, because that Year there was Dies Bis-sextilis, i. e. The Sixth of the Calends of March were twice reckon'd, or put upon two Days together: First, by computing backwards, for the Four and Twentieth of February, which was then the Five and Twentieth, and the second Time for the Day thrown in, which was then the Four and Twentieth. This Intercalary Day was clap'd in just after the Twenty Third of February, upon which they kept the Holy-Day of their Terminalia.

13. Basil Kennet in his *Roman Antiquities*, Part II. Ch. IX. speaking of Julius Cæsar's altering the *Calendar*, says that as to the 6 Hours, he order'd them to be let alone till they made up a whole Day, and to every 4th Year be put in the same Place where the Month us'd to be inserted before [See Censorin, cap. 10.] and that was just 5 Days before the End

of February, or next before the Sixth of the Calends of March.

14. The Author of the Julian and Gregorian Year, or the difference betwixt the Old and New Stile, shewing that the Reformed Churches should not alter their Old Stile, but that the Romanists should return to it, 4to. 1700. says thus in page 1. The Julian Year consisted of 365 Days and 6 Hours; but because of the inconvenience of Inserting of Six Hours at the End of every Year, they were order'd to be reserv'd to the End of 4 Years, when they came to a whole Day, and then to be inserted at the 24th Day of February. For the Old Roman Year ended at Feb. 23, on which was observ'd the Feast of Terminus, and the Old Intercalary Month was always inserted at that Time: And because the Intercalary Days, (according to the Method of the Ægyptians) were never accounted any part of the Month or Year, but only an Appendix to them, and Cato in Tit. Dig. ss. 98. expressly says of the Practice of the Romans, *Mensem Intercalarem addititum esse, omnisque ejus dies pro momento temporis observandos: Therefore the Romans in the Julian Year, accounted the 24th Day of February, that is, the 6th of the Calends of March two Days together, which is the Reason that in our Calendar, Leap-Year is called Bissextile,*

tile, or the Year in which the 6th of the Calends of March came twice over, or was continued for 2 Years together: We in England having been very antiently Subjects of the Roman Empire receiv'd the Julian Account; and pursuant to the Method of the Romans, our Parliament in the 21st Year of Henry the III. pass'd an Act, that in every Leap-Year those Days at the 24th of February should be accounted but for one, [N. B. 'This Act may be seen in the Preface to The True Time of Keeping St. Matthias's Day in Leap-Years; and the Reader is desir'd to take Notice, that in the last Line but 8 Year is printed for Day, it being so by a Mistake in Keble.] Now, because in the West-syrr-Church, the Feast of Matthias hath been very antiently kept on the 24th Day of February, and there might a doubt arise about the true Day of this Feast in Leap-Year; the Rule that had been observ'd in that Matter, was to keep it on the second of these two Days in Leap-Year, according to the Old Verse:

Posteriore die Festum Celebrato Mathiae.

And on the second Day we also kept it in England, till a few Years since it was alter'd by an Injunction of a late Arch-Bishop, [viz.

[viz. A. B. Sancroft] who thought it not so agreeable to the last Act of Uniformity.

15. The Author of the *Clergy-Man's Vade Mecum*, 3d Edit. 8vo 1709. Ch. 22. p. 197. says, That **Pope Gregory** order'd the Intercalary Day the 29th of February, to be omitted at the end of the ensuing Centuries, and to be retain'd at the begining of the 4th. And by way of Note on February 29th he says, 'Tis true according to the old Roman Calculation, the 25th was look'd upon as the Intercalary Day; and from thence the Leap-Year was call'd Bissextile, viz. because there were two Days call'd the 6th Day of the Cal. of March; the 24th was *Sextus Calendarium*, the 25th *Bissexturn*. Some have supposed that therefore every Leap-Year the Feast of St. Matthias, who was as it were intercalated among the Apostles, is to be observed on the old Intercalary Day, viz. the 25th. Some Almanack Makers do so place it; but I remember that A. Bp. Sancroft publish'd his Rescript against them for this Practice, A. D. 1684. declaring that the Feast of St. Matthias was always to be kept on the 24th.

16. In Mons. Morery's *Dictionnaire Historique* par Mons. Vaultrier, 4 Vol. fol. a Paris, 1707. the Article *Bissextile*, is as follows: *Four Intercalaire que l'on ajoute de*

de quatre ans en quatre ans, pour accorder l'année civile avec le cours du Soleil. Jules Cæsar en fut l'inventeur : 'car ayant observé que le Soleilachevoit son cours naturel ou annuel en 365 jours & 6 heures ou environ, il fit ajouter un jour a chaque quatrième année, a laquelle on donna le nom de Bissexté des deux mots Latins bis sexto, parce que les Romains dans leur maniere de compter les Jours comprois deux fois Sexto Calendas Martias, La premiere fois en retrogradant pour le 24 de Fevrier qui devient alors le 25 & la seconde fois pour le jour inseré qui fait le 24. On donnoit place à ce jour intercalaire apres le 23 Fevrier, qui étoit le Fete des Terminales. And under the Article Calendrier, speaking of Sosigenes's reforming it by the appointment of Julius Cæsar, he adds, Qui apres avoir compose le Calendrier de 365 jours laissa les six heures pour en faire un jour au bout de 4 ans qui seroit ajouté dans le Mois de Fevrier avant le 24 jour de ce Mois que les Romains appelloit le Sixieme des Calendes selon leur Maniere de Compter, d'ou est venu le Nom. de Bissexté parce qu' alors on disoit deux fois Sexto Calendas ou Bis Sexto.

17. Bp. Beveridge in his *Institutiones Chronologicae*, Lib. 1. cap. 9. speaking of the Intercalated Day every 4th Year, says, *Dies iste intercalaris eodem in loco inserendum*  
sunt

fit quo Mensis in Anno Pompiliano. viz. post Terminalia sive Feb. 23. Ceterum Februarij 23. est septimus Kalendas Martij & Feb. 24. Sextus Kal. Martij. hinc est quod anno intercalari Sextus Kal. bis numeretur unde non dies tantum ipse, sed & totus annus Bissextilis nominatur.

18. Mons. Blondel, Royal Professor of the Mathematicks and Architecture, a Member of the Royal Academy of Sciences, Camp-Marshal to the King's Army, and formerly Teacher of the Mathematicks to the Dauphin of FRANCE in his *Histoire du Calendrier Romain*, 8vo a Amsterdam, 1710. Livre-III. c. III. speaking of Julius Cæsar's Regulating the Calendar, says, *Et parce qu'il passoit alors pour constant parmi les Astronomes, que la duree annuelle du Cours du Soleil étoit précisement de 365 jours & 6 heures, il se résolut de donner tout le tems de 365 jours à l'année de son Calendrier, laissant les heures jusqu'à ce qu'au bout de 4 ans elles fissent un jour entier pour être alors ajouté aux autres par intercalation; de sorte que cette quatrième année fut non pas de 365 jours comme les trois autres, qu'il appelloit communes mais bien de 366 jours. Et comme par la première Institution. de Numa Pompilius l'Intercalation du Mois merce donius se faisoit vers la fin du Mois de Fevrier; ce même Sofigenes, ne*

voulant pas faire un si grand Changement en toutes les Choses prit par l' ordre de l' Empereur le même tems pour l' Intercalation de ce jour qui tomboit en celui qu' ils appelloit Regifugium. parce que les Romains avoit autrefois chassé leurs Rois hors de Rome au même jour, & qui suit une autre Fete appellée Terminalia c'est à dire au vint quatrième de Fevrier, ou, pour parler à la manière des Romains au VI. des Calendes de Mars. & parce que ce jour s' appelloit le Second VI. des Calendes que l' on dit Bissextus en Latin il est aisè de voir que c'est de là que l' année dans laquelle se faisoit cette Intercalation, fut appellée Bissexta, Bissextile, ou Intercalaire.

19. Bartholomæus Gavantus in his *thesaurus Sacrorum Rituum seu Commentaria in Rubricas Missalis & Breviarij Romani*, Antw. 1634. 4to. Tom 2. Sect. VII. Chap. 4. Part 23. p. 144. where mention is made of the *Vigilia S. Matthie*, it is said, *In Anno Bissextili in lectio Martirologij transfertur Pronuntiatio hujus Vigiliae & Festi Sequentis: uti dicitur in eodem Martirologio: And in the next Paragraph, where there is an Account of St. Matthias's Day, it is said, Quod autem in Bissextili Anno fiat Officium die sequenti 25 Alexander III. præcepit. [de Verbi Signific. cap. 14.]*

From

From the afore-mention'd Collections it evidently appears, that the *Antient Romans* plac'd their *Bissextile or Intercalary Day* just after the 23d Day of February, as did the *Church of Rome*, both before and since the *Council of Trent*, and the *Church of England* both before and since the *Reformation*, till the *Revision of the Book of Common-Prayer* in 1661, as I have shewn in the *Conference*.

By reason of this *Intercalary Day* the *Dominical Letter* was of course to be alter'd, (as it is expressly said in the preceeding *Collections*) and the *Letter F.* (that is the *Letter* which in *Common Years* serves for the 24th Day) was in *Leap-Years* to be doubled; but the *Blundering Almanack-Makers* have for the generality shewn but very little Regard to these *Rules*, especially the celebrated *Mr. Partridge*, who in his *Almanack* for the Year 1692. has doubled the *Letter A.* at February 26 and 27; in that for 1704. the *Letter D.* at February 25 and 26; and in that for 1708. the *Letter D* at February 29 and March 1.

If it be objected, that by our present *Constitution*, we do unnecessarily vary in this Point from *Antient Usage*, we may urge by Way of *Apology* the Authority of *Micrologus*, who plainly appoints it to be kept on the

24th. and the Practice of the *Greek Church*, which keeps St. *Matthias's Day* on *August 9*, which is a far greater Variation, and a very small degree of *Necessity* is sufficient for a deviation in so small a *Matter*, which in this last there really was, viz. That it was entirely needless to trouble the *People* with a new *Rubric*, or even to continue an old one for a *Nicety* of so small moment.

F I N I S.

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